

VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

O. S. MURRAY, EDITOR AND PROPRIETOR.

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TERMS.

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EDUCATION.

Farther Extracts from Weld's Report on Manual Labor.

The MANUAL LABOR SYSTEM next claims our attention. The distinguishing peculiarity of this system is, that agricultural or mechanical labor is the employment of the student during those hours which in other instances are left vacant. The system makes no infringement upon the hours of study. The only difference between manual labor institutions and others, is the disposition which is made of the hours of relaxation. In the former, they are devoted to healthful and profitable exercise; in the latter, to anything or nothing, at the option of the student.

1.—THE MANUAL LABOR SYSTEM FURNISHES EXERCISE NATURAL TO MAN.

That agricultural and mechanical employments are natural to man, is an obvious inference from the arguments of Providence. God designs that the human race generally should engage in these employments. He has placed men in circumstances which require it; and are those kinds of exercises for which infinite wisdom designed the human system, ill adapted to that system? Can human ingenuity devise an artificial system better adapted to the necessities of man than that which God has prescribed?

"Manual labor has in my opinion decided advantages over gymnastic exercises. In addition to the superior moral influence which it is calculated to exert, the kind of exercise is better adapted to promote the healthy and vigorous action of the system."—Dr. Brown, late physician to the New York Hospital.

"It appears, I think, from principle, as well as experience, that horticulture and agriculture are better fitted for the promotion of health and sound morals, than any other human occupation."—Dr. Caldwell, Professor, Med. Depart., Transylvania University, Ky.

II.—IT FURNISHES EXERCISE ADAPTED TO INTEREST THE MIND.

Agricultural exercise, and various mechanical employments interest the mind of the student.

1. By pressing a variety of objects to allure his attention.

2. By the successive changes effected in these objects by his own efforts, and the different forms which they continually assume under his hand, as the work goes on.

3. By the exercise of ingenuity, tact, and skill, which they demand.

By the associating idea of their usefulness, not merely to himself, but to his country, and the whole family of man, in multiplying the comforts and conveniences of life; in promoting practical habits, and giving countenance to industry.

"No mode of exercise can in ordinary cases be compared, either as to profit or pleasure, with some kind of efficient labor."—Rev. Dr. Woods, Andover Theol. Sem.

"If two or three hours ought to be spent in healthful exercise, why not employ those hours daily in the pleasant occupation of horticulture, agriculture, or mechanics?"—Rev. Dr. Alexander, Princeton Theol. Sem.

"Agriculture and mechanical employment have another advantage over gymnastic exercises in this, that on account of the science and knowledge, the skill and ingenuity which they require, they create a more various and permanent interest in themselves, thus combining utility and pleasure in a higher degree than gymnastics; and manifestly exercising the mind greatly and effectually in common with the body, much more than their competitor can."—Hon. Thos. S. Grimké, Charleston, S. C.

"I am equally convinced, that manual labor of some kind, is peculiarly adapted to this end." [for purposes of exercise.]—Prof. Goodrich, Yale College.

*This remark has no reference to those employments which are not necessary to man's convenience and comfort, and which minister only to the factitious wants of luxury and effeminacy.

"Before Adam sinned, God commanded him to 'replenish the earth and subdue it.' After his transgression, it was added, 'In the sweat of thy face,' or by bodily exertion, 'thou shalt eat bread.' Thus not only revealing to Adam that peculiarity of his physical constitution, which made exercise necessary, and furnishing him with a rule of action based upon that necessity, but also promulgating the universal law of human well-being. A clergyman in New-York, said recently in his sermon, 'God has decreed that man shall eat his bread in the sweat of his face. This is nature's law, as well as God's command. If a man breaks it, and eats his bread without sweating, he cannot digest it; and that is nature's part of the penalty.'"

"Gymnastic exercises are not so well calculated as agricultural or mechanical employments, to afford the agreeable relief to the mind, after the fatiguing studies in which it has been engaged. It is true that the exercises which have been alluded to, have the appearance of amusement, and are captivating at first sight; but they are likely to become dull and wearisome when the attraction of novelty has worn off. On the other hand, those employments which moderately exercise the mind, and which yield valuable products to those who are engaged in them, will keep up a more permanent interest in the mind, and exert a more beneficial influence on the health."—Dr. Post, Demonstrator of Anatomy, Coll. of Physicians and Surgeons, N. Y.

Omit practical agriculture and mechanics in a system of education, and every reflecting man must pronounce it incomplete and defective, whether as regards bodily health or mental resources. Employment in the field or the workshop, alternating with the common scholastic exercises in schools and colleges, would be a relaxation from the studies, purely intellectual, and not a labor."—Dr. John Bell, Philadelphia, Ed. Jour. Health.

RELIGIOUS MISCELLANY.

From the Religious Magazine.

RULES FOR FAMILY PRAYER.

Family prayer ought to be regarded by Christians not so much as a duty which they ought to perform, as in the light of a privilege which they are permitted to enjoy.

The case is this. God gives a man the permission to come to him at all times with all his cares and hopes, and interests, and promises to hear and grant his petitions. He places also under his care a family,—and connected with this family are almost all his worldly enjoyments and hopes. He must find peace and happiness here, or he must be perpetually miserable. His children must be protected from the temptations and dangers which beset them, or else they must, by their sinful courses, make his later years of life a grievous burden, and bring down his gray hairs with sorrow to the grave. He has domestics, apprentices, or workmen in his household, to continue in sin, and be forever lost,—or to come and give themselves up to the service of God. Now he has the permission to come with this household every day before God, and commit them to his care, and bring them all under the subduing, softening influences of prayer. Can he, if he really has any love to God himself, hesitate? We trust not. He will not need to be driven to family prayer as a duty—he will cling to it eagerly, as to a privilege. If he does not, there is strong evidence that he does not understand the feelings of a true child of God.

1. Family prayer ought to be regular. There ought to be a regular time for it,—a regular signal; and it would be better that each member of the family should have his regular, appointed place at the fireside. These things are of no importance in themselves, but they are of great importance as means of influencing hearts so under the control of circumstances and associations as ours are. If a little bell is struck at an appointed time, and the members of the household gather at once, each to his appointed seat, as arranged perhaps by an older child,—and the service is commenced regularly and in order, the moral effect will be vastly greater, and more salutary, than where the household are called together at any hour when they happen to be ready, sometimes before breakfast, sometimes after, and sometimes not at all,—summoned perhaps by several messengers sent in opposite directions, and seating themselves in disorder, wherever they can find chairs, and moving to accommodate one another. Let no one say in reply to this that our family is so large and heterogeneous, that we cannot be regular,—it is in precisely such a family that order and method is most indispensable,—and it is always possible to secure it. A college, and a cotton factory are families with hundreds of inmates,—and they are as regular as clock-work.—If a large family is not regular, then it is owing not to its size, but to the habits or example of the head of it—at least, so far as family prayer is concerned, see to it that all things are done decently and in order.

2. The Bible should be read and explained at family prayer. Christians are seldom aware how ignorant their children and the various members of their households are of the truths and duties of religion, and even of the narratives and history of the Bible. These every master of a family can explain. He can, on the Sabbath, read several chapters, with Scott or some other commentary, and then in the course of the week read them to his family, a part of a chapter at each exercise, repeating the substance of the explanations and thoughts which he obtained from the commentary, and also making any other remarks which may occur to him. These explanations should be adapted to the youngest children present, and often addressed directly to them. By this means, the master of the family will increase his own knowledge of the Bible in the best possible way, and fix it in his mind, and he will awaken and concentrate

the attention and the interest of all his family. For every one must have observed how immediate an effect a remark thrown in, in reading the scriptures, has in arousing and fixing the attention of all present. Even if the explanatory remark expresses nothing in itself very new or valuable, it is of great importance for the purpose of keeping the audience interested and attentive.

3. Family prayer should be short, simple, varied and appropriate. Many of the members of the household are persons of uncultivated minds, unaccustomed to long mental effort, and others are very young, and it is better to secure good attention for a short period than weariness and restlessness for a longer time. Hence the prayers should be short. These minds, too, are unable to grasp what is abstruse or general, or lofty in sentiment or diction; therefore they should be simple. The circumstances of a family, too, are constantly varied; the morning and evening prayers should vary too. The petition should not always be the same,—it should be the simple, heartfelt expression of the desires of the head of the family, for the time being; and he should bring the wants of his household before God in simple and minute detail.

4. The head of the family, in conducting family prayer, should not have in mind its effect upon his household, but upon God. That is, he should not be thinking, while at prayer, of influencing, by means of it, the minds of his family, but should take the attitude of simple supplication before the throne of God, asking him for favors which he only can bestow.—There is indeed a very great direct effect produced in a family by the influence of the morning and evening petition; but this effect is not what ought to be in the mind of the speaker. To be acceptable to God, prayer must be really what it pretends to be, honest, heartfelt supplication for the blessings which the heart desires. The heart, therefore, must be on God, and not on the hearers around.

The duty of family prayer, thus performed, will have a vast influence upon the character and happiness of the household. 1. It will have an immense influence in softening and soothing all the irritating passions so likely to creep into a family. If a father calls together his children and domestics, and reads and explains a portion of the Bible, and offers a simple and heartfelt prayer in their presence, one that they can understand and appreciate and join in, what an influence it must have upon them during the day.—The father will be more kind and patient, the mother more considerate for those employed by her, the children more peaceful and accommodating; and all this will take place as a natural effect of the exercise, independent of any direct agency the prayer may have in bringing the influences of the spirit upon their minds. If a man does not thus recognize the hand of God in the government of his household, the members of his family have nothing to remind them of their accountability to any higher power. From Monday morning to Saturday night, there is nothing to bring before them their relations to God, and their need of salvation. They are thus trained up for the world, and worldly influences will of course have control.

2. The practice of family prayer will bring down the blessing of God upon the children as they grow up and go out into the world. "In all thy ways acknowledge him, and he shall direct thy paths." Such is the promise; and if we habitually and heartily acknowledge God in our households, he will direct us in training them up for him. He will guide us in all our plans and arrangements for them, and order everything for them in this world, in such a way as to promote their best good. A man who brings up his children without the fear of God, cannot possibly expect to have them prosper in the world. Nothing is more common in a business, mercantile community, than for a man to neglect the worship of God in his household, in order that he may devote his whole time to his plans for making money,—and then he finds at last, as his children grow up, their moral habits neglected, and destitute of all religious principle; they are utterly incapable of preserving or enjoying what their father made a slave of himself to procure for them; and the fortune, to procure which he neglected God, and ruined his soul, they scatter to the winds in dissipation and vice as soon as they get possession. Ah, there is no gain in the end, of any sort, in attempting to live without God.

3. Family prayer is the most ready and efficient of the means of securing the salvation of the souls of our children. This service, if the parent is honest and sincere in it, has a steady and constant influence in keeping religious obligation before the minds of children, and in preparing their hearts to be effected by other means.

WHAT A LITTLE CHILD DID.

In the spring of the last year, a girl, about twelve years of age, who is a scholar in one of the Sunday schools connected with the Southwark Sunday School Society, was in a delicate state of health;—her father, being a seafaring man, employed in navigating a trading vessel to the coast of France, resolved to take her with him to Dunkirk, where an English

family resided, with whom he was acquainted. The Sabbath previous to going, on taking leave of her teacher, she asked for some tracts to take with her, as, she said, she hoped they might be useful. Her request was complied with, and she was supplied with a bundle of tracts. She was the only female on board the vessel; the crew and passengers of which were very profane. The voyage proceeded very tediously, and, on one occasion, they were becalmed many hours: this gave occasion for the utterance of a profusion of oaths that shocked the feelings of this child, who had been taught the sinfulness of swearing. Lying in her cabin very ill, she thought of her tracts, and mustered strength enough to crawl to her box, and taking out "The Swearer's Prayer," she put it into the hands of the young man who had been the most profane, and asked him if he would like to read that little book. He said he would be glad to read anything to pass away the time. He read it aloud, and every individual appeared deeply attentive—a solemn pause ensued. This encouraged the little girl to go to her box a second time. She then brought the "History of Naaman." This was eagerly read by the same youth, and listened to with equal attention; so much so, that not a word was spoken for several minutes. Some time after, an oath was uttered; but it was heard with general disapprobation. The young man who had been reading, addressed the swearer, and said, "How can you swear, after hearing what has just been read? I have determined never to swear again as long as I live." "So have I," said another; and the whole company entered into a solemn vow, that they would not swear any more. This engagement they adhered to, at least till the end of the voyage, as no more profane language was heard during the remainder of the passage. When landed at Dunkirk, and the parties were separating to proceed to their respective destinations, the young man begged the little girl would oblige him by giving him the tracts he had read, that he might carry them with him. This she very readily did, and then they parted, probably never to meet again in this world. The other tracts she took with her, and read them to the family in whose care her father left her, and who were very glad to hear them; and during her stay, frequently requested her to read them over again. After a residence of about a month, she returned to England in another vessel, leaving behind her, at the particular request of the family, all her little books. She arrived in the river Thames about twelve o'clock on Saturday night, got on shore, and reached her home between one and two on Sabbath morning. In the afternoon she appeared in her place at school, and related to her beloved teacher, with feelings of peculiar animation and interest, the history of her little bundle of religious tracts.—London Home Missionary Magazine.

From the Emancipator.

LIBERTY OF SPEECH.

"Soon after the suppression of the Anti-Slavery Society, in one of our New-England Colleges, the students were forbidden to read essays on the subject, as a college exercise. The following was read the next week before the senior class. The president of the college, who was in the chair, was unable to object to it, as a violation of his decree, inasmuch as, as not a word on the subject of slavery could be found in the piece.

ENERGY OF CHARACTER.

Some men have a spirit of decision which will not suffer them to remain neutral on any question of importance. No sooner is such a case presented to a man of this character, than a hasty decision is followed by immediate energetic action. This haste may sometimes throw him on the wrong side, and he may be the means of much harm; still, such an one, however blundering, cannot fail, if his motives be right, of accomplishing far more good in the course of his life, than one of those who will do nothing for fear of doing wrong. And when they are right in their plans and methods, this promptness and energy of character are truly invaluable.

The apostle Paul was a man of this stamp. No sooner has he completed his education, than, being "exceedingly zealous" of the law, he enters upon a scheme for exterminating Christianity. It is not probable that he engaged in this enterprise without some consideration. We may imagine him consulting with some of the chief priests, better acquainted than himself with the sect to be suppressed.—"What are they?" enquires the young Pharisee. "They are fanatics and enthusiasts," answers an old priest, "who maintain opinions too absurd to be refuted." "They are disorganizers," says another, "for wherever their doctrines prevail, the son dishonoreth his father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law, and a man's foes are of his own household." "Their doctrines are incendiary, and make a tumult among the people," adds a third, who had lent his own influence to these mobs to suppress arguments he could not answer, and who did not seem to see the monstrous injustice of charging the guilt of a mob to its victims. "They are traitors, and will cause the Romans to come and take away

both our place and our nation," rejoined the fourth, who enjoyed a fat office by the favor of the oppressors of his nation.—"Nor is the character of their leaders," adds another, "better than their principles. Matthew the publican, was one of the most notorious speculators in all Galilee. Can such a man advocate the truth?" "Another acknowledged leader," continues a fifth, "is a perjurer, who once disavowed the sect under oath."—"This same Peter," adds a sixth, "uses the most opprobrious epithets the Hebrew language can furnish. He calls our whole nation murderers." "Their professed Head and Founder was always offensive to the people," says the seventh. "It is in evidence," says the eighth, "that he threatened to destroy the temple of our holy religion." "And worse than that, he called our most venerable men and purest pharisees hypocrites," says the ninth.—"Nay," says the tenth, "his projects of destruction were boundless. It is in evidence, that he threatened to kindle a fire upon the earth. His very words were taken down. What will I if he be already kindled?" Then follow in quick succession other charges, such as malice can at any time pick up, blacker if possible, than less authentic. The well known history of Judas serves for the conclusion.

Such probably was the information on which Paul founded his opinion of the Christian system. As he considers the standing of his informers, men venerable for their age—men tried of character and high ecclesiastical standing. (The D. D.'s of their day,) can he doubt the justice of their allegations?

[Here the reader was interrupted by the Rev. Dr., and the following dialogue ensued:

President—I want to inquire how you found out all this—how do you know Paul went to the chief priests?

Student—The Bible informs us that he received his authority of them.

President—Well, how do you know they were men venerable for age and standing?

Student—The term chief priests implies they were venerable for their standing; and it was a post which could not easily be attained without a considerable advance in age.

President—Go on, sir.]

He receives his commission and withdraws. So far his guilt appears comparatively small. He has acted "ignorantly and in unbelief." True, a hasty decision is wrong. But in another aspect he appears more deeply guilty. Suppose Christianity false, in this respect he was not the less guilty because it was false.—Paul knew that the Christians were MEN—that they had the rights of men. He would have shrunk with horror from the idea of robbing them of their money by false imprisonment and beating. But he was willing to take from them by violence a right far dearer than money, the right of expressing and defending their opinions, and of complying with the duties of their consciences toward God. He sought by this means to avoid a gulf of anarchy into which he supposed the nation about to plunge, believing, probably, the end would justify the means. But "they that take the sword shall perish with the sword." Little did the Sanhedrim think that their children must drain to the dregs that bitter cup their fathers had mingled for the Christians. But Romish power is never slow to plead a precedent for the suppression of offensive opinions, and in vain do persecutors pray for deliverance when persecuted in their turn. "The spirit of persecution is always the same.—It is the atmosphere in which tyrants draw their breath. It renders hatred desperate. Paul was so full of it that he breathed out threatenings and slaughter, so exceeding mad was he against the Christians, that not even women could escape his fury. His whole character can be summed up in two words of his own—he was "a persecutor and injurious."

But of whatever injury his natural impetuosity made him the cause, this same trait afterwards made ample amends for it. After his conversion, his decision of character was as conspicuous as before.—He declared the truth with such energy and success, that he was charged with having "turned the world upside down." He could address an infuriated multitude till they "cried out and threw off their clothes and cast dust into the air." Four times he suffered the penalty of the Lynch-law of that day. Thrice whipped, once stoned, but still he persevered in preaching the truth, however unwelcome, in every city and village, till the mobocracy, since misnamed the majesty of the people, compelled him to fly for his life.

Paul was no fence man. He was ready to commit himself at once to what he believed to be the truth. He was a true radical—presenting a noble contrast to the calculating, temporizing spirit of expediency.

The week after the suppression of the society, mentioned above, the same class had a debate. The question selected by the disputants was, "Ought a Peace Society to be formed in College?" During

*The Jews were severely persecuted in turn, by the Spanish Inquisition. May they not some day turn our gas-laws respecting conveying incendiary publications by mail, &c., to an equally profitable account should they ever gain the ascendancy here? God forbid.

the debate, the forbidden subject was adroitly kept out of sight, while the arguments of the President, for suppressing the Society were deliberately advanced by one side, word for word, and faithfully examined by the other.

WORLDLY HOPES.—These are not living, but lying hopes; they die often before us, and we live to bury them, and see our own folly and infelicity in trusting to them; but at utmost, they die with us when we die, and can accompany us no further. But the lively hope which is the Christian's portion, answers expectation to the full and much beyond it, and deceives no way, but by far exceeding it. A living hope, living in death itself! The world dares say no more for its device, than *dum spiro spero* (while I live I hope,) but the children of God can add, by virtue of this living hope, *dum expiro spero* (while I die I hope).—Leighton.

CHRISTIAN CONDUCT. Conduct is a language that all can understand. And if it be true that actions speak louder than words, then all may speak of Christ, all may preach the Gospel, in the distinct, and earnest, and powerful eloquence of a holy life. All may plead for religion with living arguments—all proclaim its excellence by conduct which is without reproach and above suspicion. This is a mode of preaching which all may adopt—which men cannot avoid hearing—which they must respect—which they will feel. Said an infidel, of an eminently pious man, "I never see that man without feeling my own unworthiness—he is a constant reproach to me—the sight of him has often made me tremble."

CHRISTIAN LIBERALITY.—The patriarch Abraham gave one tenth of all his possessions to religious uses; and so did Jacob, and many other of the Old Testament worthies. And it is worthy of notice that the Jews, who, as a nation, gave more to religious purposes than any other people, ever existed. Even the heathen—the Arabians, according to Pliny, and the Grecians, according to Xenophon and Herodotus, gave no less than a tenth part of every thing to sacred uses;—and shall the Christians do less for his God than did the Jews under the old dispensation, or the heathen for their idols?

HUMAN LIFE. None but atheists or infidels will deny that this life is a preparatory state to be succeeded by one where every intellectual power will be inconceivably expanded, and every capacity for happiness or misery immensely enlarged; or that our future state of being will be determined by the manner in which this brief opening of our existence is spent.—Is it not then surprising, that any intelligent being should highly estimate the importance of this life? Why does not the thought "I must live FOR EVER," shut every eye and turn away every heart from the trifles of time, and arouse every power of the soul to the work of preparation for ETERNITY?

MISSIONARY.

From the Bap. Missionary Magazine, Dec. 1836.

BURMAH.

Extracts from the Journal of Mr. Simons.

AVA, Sept. 18, 1835.—Visited the Mekara prince this afternoon, in company with brother K. He understands our science better than any other Burman in the country, and has spent some money in purchasing a pair of fine globes, and scientific books. He understands the English language a little. After asking brother K. some questions on the science, he produced a handsome bound volume of the Digest which brother K. had given him, and asked him to explain some passages in it, which he did not understand. About night returned home.

METHOD OF Taming THE WILD ELEPHANT. Nov. 22. A wild elephant was brought in to-day from the wilderness by a drove of tame females. The Burmans assembled from all parts of the city to see him enter the trap. We arrived too late to see him enter, but were informed that he walked in very quietly with the drove. These were soon let out, and the wild elephant finding himself alone, surrounded by strong posts and high walls, and disappointed in his mighty efforts to escape, gave us a fine opportunity to see the exertions of the wonderful animal in his wild state, and to admire the wisdom and power of God in his formation. After he had been teased by some daring fellows running to him with a spear, and then scampering away, as for their life, the entrance to the small trap was opened, and he furiously pursued a man into it, and instantly found his liberty curtailed. This place was just large enough for him to stand in, and whilst the men were fastening his hind legs with strong ropes made of buffalo hides, and fixing a rope round his neck, he raged terribly. From the trap, well fettered, he was pulled out; and after throwing himself with fury on the ground, thrusting his tusks in the earth, roaring tremendously, and trying to break his fetters, he was finally drawn up to the strong post, to which he was fastened by the neck. He will be kept here until he is tame enough to receive the next course of discipline.